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SOME
ACCOUNT
OF THE

RIGHT REVEREND
Dr. JOHN HOUGH,
Late Lord Bishop of *Worcester*.

(Price Six-Pence.)

THE
A C C O U N T
OF
THE
RICHES
AND
POVERTY
OF
THE
HUMAN MIND

SOME

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Dr. *J* JOHN HOUGH,

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Late Lord Bishop of *Worcester.*



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S O M E
A C C O U N T, &c.

H A T the Memory of so worthy
a Prelate as Dr. *John Hough*, late
Lord Bishop of *Worcester*, who
departed out of this Life on the
8th of *May* last past, may be better known to
the Rising Generation, and preserved in some
measure to Future Times; I think it a piece
of Justice due to the Virtues of so excellent a
Person, as well as for the Service of the World
in placing such a Pattern before it for its Imitation,
to recollect a few Particulars of his Exemplary Life: Which, though well-known

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to

to his Friends, may not have fallen under the Observation of several other Persons that were less acquainted with his Lordship.

I shall here pass over the former more private Part of his Life, and particularly his prudent Behaviour in the Family of that Great Man, the First Duke of *Ormonde*, whose Domestick Chaplain he had the Honour to be, and by whom (as I have been credibly informed) he was justly valued and highly esteemed. I willingly hasten to that Critical Juncture in the Reign of King *James* the Second, when at the Head of a Society, perhaps of the best-endowed Foundation in *Europe*, *St. Mary Magdalen-College* in *Oxford*, he made that noble Stand in Behalf of our Reformed Religion and our Civil Liberties, which contributed so much to the Success of our Happy Revolution. It is disputable indeed, whether he shew'd greater Courage and Constancy, or Prudence and Temper, in the Management of so important a Contest with the misguided Crown; and whether he displayed

displayed a greater Love of the Liberties of his Country in baffling the Instruments of an illegal Ecclesiastical Commission, or Integrity and Conscience, in adhering so firmly to the Statutes of his College and his own Oath, in opposition to all the Artifices as well as Menaces of an arbitrary Court; in his engaging by his weighty Influence the Members of that Learned Body to act unanimously, and in confirming, by his own Example, their Resolutions to sacrifice their Interest to their Duty on that great Occasion. Under this Article I shall only add, that his Lordship equally retained the same inviolable Love of his Country in all Publick Exigencies whilst he sat in Parliament, and during his Retirement from Business on account of the Infirmities of his advanced Age, even to the last Moments of his Life.

As to his Publick Benefactions, they will appear in the clearest Light, when we consider the several Stages of the more active Part of his Life. Besides what he expended on the Lodgings.

Lodgings of the President of *Magdalen-College* while he enjoyed that Station, he afterwards gave the Sum of One Thousand Pounds, as his own grateful Contribution towards the new Buildings of that Place of his Education, as well as Scene of his Government for several Years. In that Capacity, he endeavoured to encourage Learning in the most obliging Manner; he both distinguished studious and sober Young Men by his own Favour, and recommended those of a more promising Genius to the Favour of their Superiours, that by the Interest of Great Men they might meet with suitable Rewards of their several Studies.

When his Lordship removed from the See of *Oxford* to that of *Lichfield* and *Coventry*, he did not merely repair, but almost rebuild as well as adorn, the Episcopal House at *Eccleshall*; and made such Alterations in what was left by his Predecessor in an imperfect State, (upon his Translation to the See of *Worcester*,) as to render it a commodious and agreeable Seat. I do not on this occasion pretend

tend to insinuate any thing that may in the least derogate from the high Character of that excellent Person Bishop *Lloyd*, to whose Memory all that have any Value for a superiour Degree of Learning cannot but pay a just Deference and Honour. That Prelate must be acknowledged to have deserved very well of all future Bishops of that See, and indeed of the Church itself, as he caused the Ruins of the old Episcopal Castle at *Eccleſhall*, a Seat that had not been inhabitable from the Times of Confusion, to be removed; and erected an House on the Site of Part of them, though not finished in so ample a manner as he proposed to do, nor with that elegant Taste that was shewn by his Successor, Bishop *Hough*, in the Reformation of his Plan; which, however, was carried on at a very considerable Expence of each of them. It is likewise worth our Observation here, that the latter good Bishop, whilst he was in the See of *Lichfield* and *Coventry*, procured an Act of Parliament for annexing the Living of *Tattenhill* to the Deanery of *Lichfield*, on account of its insufficient

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Maintenance; the Income of which Dignity is said to have been doubled by that Augmentation.

But the most beneficial Instance of Bishop *Hough's* publick Generosity was given upon his Translation to the See of *Worcester*, when he rebuilt so great a Part of the Episcopal Palace at *Worcester*, and made such Improvements in his other Seat at *Hartlebury*, that (as is asserted by good Hands) he expended upon both those Houses at least Seven Thousand Pounds. And these Schemes were executed with so nice a Judgment, that his Lordship has left little to be superadded by any of his Successors towards perfecting both those Episcopal Seats.

As for his more private Acts of Charity there is good Reason to believe (from several proper Intimations) that they constantly ran very high, and were very extensive. And with regard to his occasional Charities, it is well-known to those that were more particularly

larly acquainted with his Lordship, and the numerous Objects of them, that they were distributed with a very liberal Hand, and in an uncommon Proportion.

With respect to his usual Manner of living, it was very agreeable to his Function, hospitable without Profuseness, and adjusted suitably to his own Circumstances, and to those with whom he had any Business or Correspondence. His Conversation with all Persons was full of Humanity and Candour, as well as it was prudent and instructive.

And as he treated all Sorts of Persons, and of what Party soever in secular Affairs, with Courteousness and Affability; so he shew'd a great Equality of Temper, and a Largeness of Soul, towards such as differed from him in some Opinions in Religious Matters. Indeed I know but of one Exception in his Conduct towards the latter Sort of Men; namely, that he had formed so just an Idea of the gross Abuses of the Church of *Rome*, and of the scandalous

scandalous as well as dangerous Corruptions of the Christian Religion in that Communion, that if ever he expressed a more than ordinary Warmth, or rather some Degree of Indignation, it was shewn in exposing those Doctrines and Practices of that degenerate Church, that have so much disgraced the Profession of Christianity and promoted the Cause of Infidelity.

But his Kindness to his particular Friends shone most brightly in the Entertainments of his Conversation with them, in his affectionate Correspondence with the absent Part of them, in his Readiness to use all Opportunities of serving them, and in the Firmness and Constancy of his Professions of Friendship throughout the Course of so long a Life. He mixed the Gentleman and the Bishop on all proper Occasions, and especially with regard to his own Clergy, whom he treated with such a Brotherly Condescension, and in so obliging a Manner, as to be entirely beloved by them; and at the same time he well knew how to preserve

preserve the Dignity of his Station, and the Reverence due to the Episcopal Character. A Behaviour, that renders it a more difficult Task than ordinary to succeed him in his See, by an Imitation of those Virtues that equally procured him the Affection and Veneration of the Clergy, and the Respect and Honour of the most distinguished Part of the Laity.

It would be inexcusable if I omitted here to take notice of that peculiar Happiness of his Lordship's Compositions, which is so very conspicuous not only in his more elaborate Discourses from the Pulpit, but in the Gentlemanly, polite, and friendly Manner of his *Epistolary* Correspondence; in which latter Kind of Writing he must be allowed to have excelled. But since those Graces that appeared so advantageously in his *Letters* are well-known to all that have been favoured with any of them, or have perused them by the Indulgence of others, it is unnecessary to add any thing here about his fine Talent of writing

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ting them; and more especially it would be superfluous to enlarge upon it, if a well chosen Collection of them shall be thought proper to be communicated in due Time to the Publick.

But how much soever that valuable Accomplishment, of which his Lordship was so great a Master, may be admired by the best Judges, it must at the same time be allowed to admit of no Manner of Comparison with the more solid Ornaments of his *Moral* Excellencies, that were raised to so high a Degree of Perfection, and of so genuine and unaffected a Piety as he was endued with. Of these his ~~more~~ exalted Qualities all that had the Honour of his Friendship and Correspondence, in any Part of his Life, are irrefragable Witnesses. But more especially, his Heavenly Temper of Mind, his Contempt of the World, and his Indifference for Life, were most visible in the latter Period of his Own. His Aspirations after a better State, as founded upon *Christian* Principles,

ciples, appeared clearly on many former Occasions; but his firm *Faith* in the Promises of the *Gospel* exerted itself most remarkably in his declining Years, as well in Conversation with some of his Friends about his Hopes of a better State, and even his own Private Thoughts of the Nature of that State; as in several Letters to Others of them about the gradual Decays of his Body, the just Sense he had of his approaching Dissolution, and his entire Resignation to the Will of God. To omit other Instances, his *Christian* Temper of Mind was fully expressed in a Letter wrote by him but a little before his Death to the present Lord *Digby*, a Person eminently distinguished by his Goodness and Piety; in which, after an Acknowledgment of the antient Friendship he had with that truly Honourable Lord, and of his own sincere Regard for his noble Family and Relations, he uses these memorable Words of himself, “ I am weak and
 “ forgetful,—in other respects I have Ease to
 “ a Degree beyond what I durst have thought
 “ on

“ on when Years began to multiply upon me :
 “ I wait contentedly for a Deliverance out of
 “ this Life into a better, in humble Confi-
 “ dence that by the Mercy of God, through
 “ the Merits of his Son, I shall stand at the
 “ Resurrection on his Right Hand. And
 “ when you, my Lord, have ended those
 “ Days that are to come (which I pray may
 “ be many and comfortable) as innocently
 “ and exemplarily as those that are passed, I
 “ doubt not of our meeting in that State
 “ where the Joys are unspeakable and will al-
 “ ways endure.”

And as he had on many former Occasions expressed his well-grounded Hopes of *Immortality*, so they gradually grew stronger upon him, and seemed to be more vigorous in proportion to the Decays of his Body. Indeed the even Temper of his Mind bore so just a Proportion to his well-tempered Constitution of Body, as by an happy Result of both to extend his Age to the Beginning of his Ninety-third

ty-third Year, and almost to the Completion of the Fifty-third Year of his Episcopate. If one of his Lordship's Predecessors in the See of *Lichfield* and *Coventry*, the learned Bishop *Morton* *, lived about three Years longer than he did; yet the former of them had not been so long fatigued with the Labours of the Episcopal Function by about nine Years as the latter †. But to cast only a cursory Eye upon all the minuter Distinctions of human Life, as the whole is at best of a short Duration; Bishop *Hough's* Lamp of Life burnt clear, if not bright, to the last; and though his Body was *weak*, he had *no Pain or Sicknes*; as he himself acknowledged, not only on several Occasions at a considerable Distance of Time from his Death, but even a few Minutes before he expired; (how much soever it may have been reported that he died of the late Epidemical *Fever*.) It may well be doubted,

* *Viz.* to his Ninety-fifth Year.

† *Viz.* He was Bishop Forty-four Years. See *Bishop Morton's Life* by Dr. Barwick.

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whether

whether he felt the Agonies that are usual at the Separation of Soul and Body : But it is certain that he died very sedately, and with a quiet Mind; his *End* was *Peace*, and he enjoyed Tranquillity *at the last*. The Easiness of his Death seems to have been as much derived from the Serenity of his Mind and a good Conscience, as from his insensibly exhausted Spirits; or rather by a Concurrence of both, in the Scripture-language, he gently *fell asleep*. He died *satisfied with a long Life*, equally *full of Days and Honour*, and with a pleasing Prospect of that *Salvation* which God had *shew'd him*. Though his Friends might have been for some time prepared for his Final Change by the Infirmities that must be supposed to attend a Life spun out to so uncommon a Length, yet the Loss of so good a Man is as much lamented by all that knew him, as if they had been deprived of him in his earlier Years and the more active Part of his Life. But their greatest Consolation is, that his whole Life here, though comparatively long,

was

was but a short Education for that unconceivably Happy State, of which without doubt he is now in as full Possession, as can be expected antecedently to the Joyful Re-union of Soul and Body at the Consummation of all Things.

June 29. 1743.

Page 10. l. 17. after the Word, *Charity*, put a Comma: and after a Sentence thus concluding, *towards perfecting both those Episcopal Seats*, add the following Paragraph, viz.

In what higher Instances of doing good, his Lordship's generous Temper would have exerted itself, if he had embraced the Opportunity offered him of being honoured with the *Metropolitanical* Dignity, on the Demise of the wise and good Arch-bishop *Tenison*, I shall not pretend

pretend to determine. But it is certain, that his declining to accept of that high Station is no less to be ascribed to the too modest and humble Sentiments he had entertained of his own Abilities to discharge aright the Obligations of it, than to the judicious Opinion he had formed of the sollicitous Cares and perplexing Difficulties that unavoidably attend that most eminent Post in the Church.

F I N I S.

